



# The Gospel for the World

## S e r m o n

by the

Rev. WM. HENRY ROBERTS., D.D., LL.D.

Moderator





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# "The Gospel for the World."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii : 16.)

These words are the old but ever new story, new in every individual Christian experience, and in the history of the successive Christian generations. Coming from lips clothed with divine authority they appeal to men everywhere, whatever their circumstances, and are appropriate to both personal and worldwide conditions. The ideas contained in them are great beyond all adequate comprehension; but when accepted as truths their entrance into the mind involves mental expansion, satisfying knowledge and the inspiration of a deathless hope. Divine in their source, they are in their application the supply of deepest human needs. The heart of the Gospel of the Son of God, they reveal the divine purpose in the advent of Jesus Christ upon earth, and the mission which He fulfills in and through His disciples and His Church.

Our subject is "The Gospel for the World." In the consideration of this subject, thought will be developed along the lines naturally suggested by the text. The ideas contained therein are familiar to all, and their restatement will be profitable in view of present religious conditions.

I. Consider first the fundamental facts of the Gospel—the things which give to it meaning and make it a Gospel for the world.

(1) The basic fact is the universal need of mankind. The world is by nature a lost world, and it is only as this fact is realized by the human mind with such distinctness that it becomes a conviction, that the ideas which are contained in the Gospel have full value and power. Christian thinking starts, not with individuals, or with a nation or race, but with a world steeped in that sin whose end inevitably is destruction. Everywhere graven into the heart of things is found the law: "The soul that sinneth it shall die." Heredity, which modern science so emphasizes in relation to all life, is simply a new way of putting the old doctrine of "original sin," the doctrine which, while it recognizes the good which exists both in the individual and in the world, nevertheless clearly announces that the rule of evil in human life, if a way of salvation be not found, means inevitably deterioration, degeneracy, persistent wickedness and everlasting ruin. Men can no more save themselves by their own unaided efforts than they can overcome the law of gravitation by trying to lift themselves by their own shoestraps. A world left to its own redemptive powers is a world doomed to eternal death. The word "perish" in our text is universal in its relations, sets forth a need wide and age-long as humanity, and is weighty with the solemnities of divine justice and eternal destiny.

(2) The second fact dealt with in the text is God, who is the only source of the supply of the universal need. The Divine Being is the most certain fact of the universe, as He is likewise its greatest mystery. The mystery does

but deepen the impressiveness of the fact, and it is one of the excellencies of the Christian faith that it does not grope after God amid the fogs of doubt, or the mists of philosophic speculation, or the fancies of a poetic imagination, but apprehends clearly that infinite being who is the Creator and Ruler of all things, the author and sustainer of all being, and in whose goodness the world of mankind can alone find refuge, comfort, strength and the assurance of the supply of its deepest need, deliverance from sin and its consequences. The realization of the existence of a Supreme Being is at the basis of all hope for the salvation of the world, and is natural to all human beings possessed of reasonably clear intelligence. It is only the fool who hath said in his heart, "there is no God."

(3) From thought of the fact of God let us advance to thought upon that which is the moving power for the supply of human need, the love which the Gospel alone reveals as an attribute of the divine nature. That love is natural to God is suggested to us by the relationship set forth in the text between God and Jesus Christ. It is well in dealing with the revelation contained in Scripture to note how the family idea in connection with God is one which persistently makes its appearance in the words of our Lord. Christ invariably uses, concerning the relation between God and Himself, the word "Father." Whenever any Scripture record is made of speech on the part of God to Christ, the sonship of Jesus is recognized therein. At the baptism by John the Baptist, the voice which came from Heaven announced our Lord's sonship in definite words, "This is My beloved Son in whom I am well pleased." A Father and an only begotten Son, such is the revelation which the text makes as to the nature of the God-head. It reveals the fact that at the heart of the universe, guiding its destinies, there has always been, and there will always continue to be, a gracious, holy, loving, divine household—Father, Son and Holy Spirit. God is love, because God from all eternity is a Father, and God loves the world because His is the heart of the eternal Father. The wonder, as we reflect upon the social nature of God, is that there are so few suggestions in human literature of a belief in the divine affection for man. There are traces, it is true, in pagan and heathen writings of faith in a great All-Father, caring for the many, directing all lives, and meteing out at the close of life rewards and punishments. But providential care and the administration of justice are not love. It is only in the Scriptures that the idea of love in connection with God is communicated to the minds of men. And it is the Son of God alone who in His words reveals fully and clearly the truth as to the divine love for man, and emphasizes the fact that the God and Father of our Lord Jesus Christ is the God whose goodness is impartial. What men have been or are, in any and all circumstances, is neither a limit upon, nor the reason for, the love of God for them. His love for the world arises out of His nature. God is love, and therefore was and is it the fact that, though the world was and is lost in sin, though it merits only condemnation, yet "God loved the world."

(4) Consider now the method of the manifestation of the divine love toward the world in the person of Jesus Christ. Gifts gather value from three considerations—the character of the giver, the need of the recipients, and the nature of the gift. The character of the giver referred to in our text sufficiently appears in the declaration that it is God, the infinitely holy, just and loving Supreme Being. The world lay under condemnation, a lost world. Its supreme need, therefore, was a Saviour able to save unto the uttermost, and that Saviour God gave to the world as a gift. And what a gift unspeak-

able He was! Few indeed are they among men and women who would give a beloved child to suffering and death in order to bring salvation, either in this life or the life which is to come, even to a friend. But God, looking upon a lost world, a world hostile to Himself in its desires and conduct, gave for its salvation not a human being, not an angel or an archangel, but His only begotten Son. The gift which God gave was the one being who was the express image of His own person, the brightness of the divine glory. Never was there such a gift, nor ever will there be its duplicate. There is but one Christ, there is but one only begotten Son of the Father, and Him the Father gave to be uplifted upon a Cross, that dying thereon, He through His death might be "the propitiation for our sins, and not for our's only, but also for the sins of the whole world." Bethlehem and Calvary unite in making Christ as a Saviour the all-sufficient Saviour for the world, and fill with the radiance of sunshine the words, "God so loved the world."

(5) Think next upon the simplicity and availability of the condition of salvation required by the Gospel, as indicated by the word "believeth." It is faith which is the one condition of salvation, and faith is a simple, natural operation of the mind, a receiving and resting upon Christ alone for salvation, as He is offered in the Gospel. It is a belief in His promises and a looking to Him alone for their fulfillment. How divinely appropriate this condition to the nature and needs of all men! It is faith, not character, that saves; for if character be insisted upon, such as the divine law requires, then no soul can be saved. It is faith that saves, not works; for if works be the condition of salvation, then no infant dying in infancy can be among the number of the elect. It is faith, not perseverance in a Christian course; for if a life of godly service be the condition of salvation, then the penitent thief is not to-day with Christ in glory. The condition of salvation is solely that faith which is the outgoing of the heart in trust, confidence and love toward Jesus Christ, and whose results in human life are the good works to which believers are fore-ordained.

(6) Note further the Gospel's universal proffer of salvation contained in the words "whosoever believeth." Calvin, in his commentary on the Gospel of John, writes concerning the words of Christ in the text in the following manner: "And He has employed the universal term 'whosoever' both to invite all indiscriminately to partake of life and to cut off every excuse from unbelievers. Such is also the import of the term 'world' which He formerly used; for though nothing will be found in the world that is worthy of the favor of God, yet He shows Himself to be reconciled to the whole world when He invites all men without exception to the faith of Christ, which is nothing else than an entrance into life." There are no discriminations known to Christ in connection with the offer of His salvation. He who gathered up little children in His human arms in Palestine welcomes all infants to His everlasting divine embrace; He who forgave a Magdalen of old in Palestine will not turn away any sinner, however far he may have wandered from his God; He who forgave such a persecutor as Paul, whose hands were red with the blood of the saints, can take any man, however great his sins, and make of him an apostle of righteousness. Christ has saved in the past men of all classes and conditions, of all races, and out of all lands, and as in the past, so in the present, and throughout the future, wherever man is found, the call of the Gospel will be heard declaring that "whosoever believeth shall not perish, but have everlasting life."



How great beyond all comprehension these facts and ideas of the text! They are full of the love divine, all loves excelling, and include within their sweep all mankind. Recognizing the universal need, they bid mankind look to God for its supply, reveal the love of God as the moving power for human salvation, proclaim Jesus Christ as the only, the all-sufficient and the divine Saviour of sinners, require as a condition of salvation faith in Christ and faith alone, and proffer salvation to "whosoever believeth." Only God could thus provide salvation for sinful man, and only the divine Saviour can thus save. These ideas further emphasize the fact that God's relation to this lost world is a personal and loving relation, that it touches every human soul, and that its visible and constant manifestation is in the person of the only begotten Son. In this world of ours there has been and there is, since Bethlehem, Calvary and Olivet, a mysterious and mighty, a spiritual and intensely vital force: God in Christ reconciling the world unto Himself. The ideas which are the power of the Gospel find their source, their life and their efficiency in the divine Almighty Saviour.

II. We pass now to thought of the nature and influence of the blessing which the Gospel bestows upon the world. This is set forth in the text under the expression "everlasting life." This life as to its nature is the life of God within the soul of man, and it has relations both to the world that now is and the world which is to come. It is not a something into whose possession men are to enter in the future which lies beyond the grave. Our Saviour's own words are explicit: "He that believeth in me hath everlasting life." The life which God proffers through His only begotten Son to a world lost in sin and subject to eternal death is a life which follows immediately upon faith, and whose benefits are in part enjoyed upon earth. The fullness of that condition which is set forth by the words "everlasting life" can be comprehended adequately only in Heaven, when the redeemed soul shall come into direct contact with those things which eye hath not seen or ear heard, but which God has prepared for them that love Him. But even here and now that eternal life, which is the life of God, is communicated by Christ to believers, and brings forth upon earth abounding blessings for the individual and for the world.

The first duty of Christians and of the Christian Church is to get men right with God. That is accomplished when, by the proclamation of the Gospel and the power of the Holy Spirit, faith in Christ enters into a human heart, and brings in its train the forgiveness of sin, adoption into the household of God, the unchangeable divine favor, and an eternal salvation. But getting right with God has large and lasting effects in the earthly life of man—effects that are the visible evidence of the character of the Gospel as a Gospel for the world. Think in this connection upon the first conquests of the Gospel.

That pagan world into which Christ was born was a world in which a single power ruled, the Roman Empire. There was in its political and commercial relations the quality of universality. Paul describes its deplorable moral conditions in the first chapter of the Epistle to the Romans. Its social condition was that of a ruling caste, comparatively few in numbers, controlling absolutely with the power of life and death vast multitudes of slaves, both white and black. Its spiritual condition was hopeless, for lust in its worst forms had been deified and was worshiped. To put it briefly, a few ruled the many, property was vested in those who held the sword, poverty was a crime, slavery was the almost universal condition, vice was esteemed a virtue



and lust was worshiped. Over it appeared to be permanently written "without hope and without God."

Into that world Christianity entered. Its adherents at first were a few thousand despised Jews, more hated then than now. Even these early disciples, the Apostle Peter among them, did not readily yield to the idea of the Gospel as a world Gospel. They failed to appreciate the fact that its message because it was divine had in it the quality of universality, and they debated fiercely whether the Gentiles were objects of God's love and Christ's salvation. But Jewish prejudices melted in the warmth of divine love, and then came the first Christian evangelistic campaign, led by one who had been a persecutor, and there burst suddenly upon an idolatrous empire, worshiping numerous deities, the thought of one God, a Supreme and Infinite Being, who so loved the whole world that He gave His only begotten Son for its salvation.

To the new thought of God was added a new thought of man. Christ revealed God not only as interested in man, not only as sympathizing with him in his sin and sorrow, but as bound to him by the close tie of fatherhood. Man was a prodigal, but he was nevertheless a child, and then out of the thought of man's potential relation to God there sprang an increasing sense of human brotherhood, a realization of the meaning and value of the soul, the consciousness that man was born for something higher than this life of earth—all the ideas which are at the basis of a better, grander and holier human life. To these new thoughts was added a new idea of service alike to God and to man. Life on earth was revealed to be both a trust for this world and a preparation for the world which is to come. To live was to serve, and to serve was to live. The potent truths of the divine Fatherhood and of human brotherhood uniting to produce the Christlike life, wrought increasingly through the first three centuries in the disciples of Christ a fashion of conduct and a frame of mind that gave to our religion an aggressive and all-conquering moral power. Not by might nor by power, but through the teaching and lives of His disciples, Christ lifted His own life upon that ancient world, as the sun lifts itself at dawn upon the earth, scattering the forces of darkness before its advance. A new life stirred within the great empire, and an abiding hope lifted upon men in many lands the light of heaven. The selfish and bestial gods of the Pantheon fled forever from the sky of human life, and in their stead was enthroned Him who is the life and light of the world, and with Him came into the world, right views of God, true appreciation of man, the Christian home, Christian standards of conduct, and all the other inestimable blessings of our holy religion.

What of our modern world? Earnest Christians often question to-day as to the progress of the Gospel toward world sovereignty. Consider concisely the situation. The modern world has in its life the quality of universality far beyond any previous age in human history, for material progress has transformed it into a neighborhood, records its affairs in the columns of a daily newspaper, and brings to numberless hearthstones the blessings of civilization. In this modern world we find, further, that the ideas of the Gospel are fundamental in many lands to all individual conduct, to the relations of social classes each to the other, to the transaction of business, to plans for the uplifting of the masses, the education of the people, the care of the poor, the infirm and the sick, and to all the interests connected along social and economic lines with the welfare of humanity.

In our own land as well as in Europe, whatever may be the conduct of

individuals, and however deep the seeming chasm between class and class, yet the standards of right and wrong and the moulding power of public opinion are largely controlled by Christian ideas. Time was when individual men and women were generally indifferent to the conditions of the life of their neighbors, and when the relationship between social classes was of the sharpest and at times of the bitterest kind. But a vast change has come over modern society. There is everywhere an upward lift, everywhere a realizing sense of the brotherhood of man, and everywhere a belief that unseen yet omnipotent forces are moulding all human society. The world of mankind realizes its oneness in circumstances and in hope as never before.

Nations likewise, as well as individuals, have come under the control of the beneficent ideas contained in the Gospel of Jesus Christ. There is an increasing sense of fellowship between peoples hitherto alien. War, it is true, still at times lifts its horrid front and brings in its train incalculable evils; but there is everywhere a growing feeling against the use of war as a method for the settlement of differences between nations, and such gatherings as The Hague Conference are distinctly the witness to the recognition of His authority who is the Prince of Peace. It is true that evil still controls multitudes of individual men and women, that nations bearing the Christian name are to a large extent in the conduct of their affairs manifesting any other spirit than that of the Lord Jesus, but nevertheless it is also true that never was there so much goodness in the world, and that this goodness finds at once its source, its center and its strength in Him who is "the way, the truth and the life."

The ideas of the Gospel further are realized to-day by the Churches of Jesus Christ in a striking manner. They have greater recognition on the part of the Churches than through any purely social movements or the action of any government. This is but natural, for the universal Church of Jesus Christ is the direct witness in every portion of the world to His saving and uplifting power. Society and government to a large extent bear indirect testimony to our Lord's influence, but the Church speaks everywhere in direct terms concerning Him as Saviour of the world. There have always been within the Church sensitive souls who have realized clearly the Church's one great mission, the salvation of the world, but it is only within the past one hundred years that the thought of the redemption and the uplifting of all humanity, both for earth and heaven, has entered largely into its practical life.

To this trend God has responded mightily by His spirit. During the past century, how vast the progress everywhere in connection with foreign missions; how steady and persistent the effort to uplift morally and spiritually in the home lands the multitudes who have been as sheep without a shepherd; how the Church is addressing herself to all classes and to all conditions, and how, above all, Christians are realizing their unity in Jesus Christ! The beats of the mighty heart of the King of Redemption are seen in every movement within the Churches, whether concerned with missionary effort or with work in Christian lands, or with the relationship of the Christian denominations each to the other. Christendom, and especially American Christendom, was never so much a unit as it is to-day in the apprehension of the one great purpose of the Gospel of Christ. And as a result we see in many lands those elevated and noble forms of benevolent Christian activity which so markedly contrast the opening years of this century with all that has gone before. As the sun can turn the ice of winter into running brooks, so the love of God the Father, the

grace of Christ the Elder Brother, and the fellowship of the Holy Spirit the Life Giver, have turned the chill selfishness, natural to countless men and women, into rippling streams of kindness, usefulness and blessing, which have brought salvation, joy and immeasurable earthly happiness to unnumbered hearts and lives throughout the whole world.

Inspiring are the past triumphs of the Gospel, and hopeful the outlook for its progress along both earthly and heavenly lines of advance. It shall one day make the kingdoms of this world the kingdoms of our God and His Christ, and shall fill Heaven with a multitude that no man can number, out of every nation, kindred, people and tongue, redeemed by the Saviour's blood and sanctified by His Spirit. "Not unto us, O Lord! not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake."

III. Consider finally the obligations imposed by the Gospel, which are heightened by the hopeful conditions of the present century. These obligations are imperative in their nature. They spring out of the fundamental facts and ideas contained in the text. All who profess to believe in Jesus Christ as their Saviour and Lord have acknowledged by such profession the binding nature of these obligations, and having within their hearts the inspiration of the Gospel should make its truths the controlling principles of their lives.

One of these truths has to do with the value of the human soul. The relation of the soul to God and the destiny of the soul are increasingly matters of deep moment to thoughtful persons. For the salvation of the soul Christ died upon His Cross, and by virtue of the power of His Crown He is prepared to bestow upon every believer the gift of eternal life. As Christians think upon man the immortal, in the light of Christ's person and work, they are obligated increasingly to realize that the value of each human soul is to be measured only by the blood drops of the sacrifice of Calvary, and that the supreme obligation of the Gospel for the world, whose preachers and teachers they are, is the proffer to every creature of that everlasting life which Jesus purchased with blood upon His Cross.

Another truth which is to control Christian conduct is that which has to do with the value of character. The agreement is general that no other force is so powerful as Christian character in the dissemination of the Gospel. The unthinking may not be convinced by argument, and the thoughtful may vigorously resist the inferences of logic, but neither class can successfully oppose the proof furnished by the moral and spiritual renewal of individuals. It is the character of the individuals who make up communities and nations, that determines their welfare and destiny, politically, commercially, socially, morally and spiritually. Christians, loving the world in some measure as Christ loved it, and longing for its welfare as He longs, should see to it therefore that, both at home and abroad, there be added to Christian evangelism the power of Christian education. These two forms of effort are simply the recognition of Christ's two great commands: first, "Go ye into all the world and preach the Gospel to every creature"; and, second, "Go ye therefore and teach all nations." Christians are not only to evangelize, but also to educate. The Gospel for the world is a Gospel by which there is to be added to faith knowledge, and to knowledge all the other Christian virtues.

Another obligation has to do with the attitude of Christians toward the world at large. This attitude should be that of God in Christ, the attitude of disinterestedness, of sincere affection; if need be, of devotion to the welfare

of others, even unto self-sacrifice. The Christian who is close to Christ loves the world as God loves it, sees in every human being an object of divine love, and regards no person as shut out from the potencies of Christ's salvation. Such a Christian will make the "whosoever believeth" of the text a reality in his prayer and work, seeking ever to bring the Gospel to lost sinners of whatever race, class or condition, and rejoicing to behold them receiving the earthly blessings which follow its acceptance, assured that theirs shall also be the joys which are for evermore at God's right hand.

The obligations of the Gospel further have to do not only with Christians individually, but also with Christian Churches. It is certain that the test of the nearness to God of any Christian Church is the extent to which in its life it puts the Gospel into effect in its organization and work. Much is said nowadays about the Apostolic Church in some quarters, and the declaration is often upon the lips of many, "I believe in the Holy Catholic Church." But the Church nearest the Apostolic, and the one most truly Catholic, is the one which most fully realizes in its own life and work the love of God for His world, the devotion of Christ to the world, and the duty of the Church to carry the message of saving divine love to the world.

True Apostolicity and Catholicity are characteristics of the inward rather than the outward life; they are vital rather than formal; they partake of the spirit rather than of the letter. Thoughtful Christians do not esteem lightly the external and formal things in religion. Those persons understand little of God or of man, of the divine or of human nature, who depreciate creeds, or church order, or forms of worship or denominational activities. These all are outward manifestations of inward needs, adaptations of hidden spiritual forces in visible form to satisfy the multiform demands of human nature, and to give full scope to the energies of men and women. Even things which some persons regard as superstitious God tolerates in His service, if only, despite sluggish minds and dim eyes, the hearts of those who thus grope blindly after God, have within them as a controlling and directing power love for their fellow-men. The test of that vital Catholicity, which is the true glory of any Christian Church, is ever its loyalty to the love for the world which led Christ to the Cross on Calvary, and which made Him the Almighty Saviour of sinners. A really Catholic Church will be an intensely evangelistic and missionary Church.

All these obligations have not only general but likewise special relations. While the duty is unquestionable on the part of Christians and Christian Churches to give the Gospel to the world in the uttermost parts, special emphasis should be laid upon the obligations connected with the immediate environment. Our Lord gave command that his disciples, beginning at Jerusalem, should be witnesses for Him in Judea, in Samaria, and unto the uttermost parts of the earth. His emphasis upon the thought that the work of the Apostolic Church was to begin at Jerusalem was remarkably confirmed by the great outpouring of the Holy Spirit at Pentecost. That first great revival was the beginning of the work which was to reach through Judea to Samaria, and thus to the uttermost parts of the earth. One man who knew personally what that revival in Jerusalem was, as to its features and effects, has left on record, in his first Epistle to Timothy, the conviction that he who provideth not for his own "hath denied the faith and is worse than an infidel." These declarations of Christ and of Paul emphasize the need resting upon the American Christian Churches to give increasing efficiency to the great ideas of



the Gospel within the land in which God has placed them. They are called to act upon the truth that the world, for whose salvation the Gospel exists, includes the communities and countries in which they live—means Kansas City as well as Pekin, the United States as well as China.

Especially do I press home through this General Assembly upon the Church of our choice this closest duty connected with the Gospel. Our country in the present time stands for great ideas, socially, commercially and politically. Above every other nation of modern times, the United States is a part of those widespreading movements which are uplifting men out of the narrowness of caste, which are making the world a neighborhood, and which seek for the welfare, not of a class or classes, but of the whole people. Further, when we come to think of the destinies of the world, there is common consent that no nation is more intimately connected therewith for either weal or woe than our own. America has increasingly vital relations to the welfare of the world of mankind.

Further, in this land to-day the American Churches confront conditions of a notable character. The world which God loves is in a striking sense represented within our borders. Its multitudes are pouring into every corner of the country. The populations of Europe, in particular, are accessible through us to the influences of the Gospel in a marked manner. So vast is the movement that it can be said, as was said at Pentecost, that men out of every nation under heaven are in our midst. These are far, however, from being devout.

Opposed to the Christian Churches in our country are to be found many evil influences. There is the irreligion of the average immigrant, the presence of an inordinate commercial spirit, the Gallo-like attitude of a majority of our political leaders, who care for no religious opinion whatever, but solely for self, and, above all, the practical unbelief of the majority of American men. We are a Christian nation, but only because three-fourths of our women are Christians. Everywhere there is the need, whether we have regard to our native population or the foreign immigrant, for persistent, united, evangelistic and educational work.

We emphasize, however, the duty of evangelism, for it comes first in order. By evangelism is to be understood the preaching of the Gospel by the Christian ministry in its simplicity and integrity. A pure Gospel, preached with earnestness and sincerity, is the deepest need of our country. Would we secure the true economic interests of our nation and abate the rancor of social classes, we must evangelize. Would we increase the manifestations of righteousness in high and low places alike, and make both our business and our politics Christian, we must evangelize. Would we secure the best results from our educational systems, and so adjust all our national interests as to conserve, alike for the welfare of humanity and the success of the cause of Christ in the earth, all the resources of this great nation, we must evangelize. We must go forth everywhere under the influence of the love for the world of God the Father, and of the saving power of Jesus Christ, the only and all-sufficient Divine Saviour, proffering unto every creature that salvation which is profitable both for the life that now is and for the life that is to come. We must unceasingly strive to win America for Christ through the Gospel, that we may thereby win the world for Him.

May God enable us, with all Christians in this land, to live and labor in obedience to our Lord's last command. Beginning in that community which is our Jerusalem, reaching out toward that State which is our Judea, seeking

for the salvation of that class, race or nation towards which we feel within our hearts such sentiments as the Jews cherished for the Samaritans, may we unitedly and aggressively in this hopeful century so witness for Christ, so preach and teach His gospel, that ere long the uttermost parts of the earth shall bow at His Cross and acknowledge His sovereignty.

There is a picture of Sargent's in the Boston Public Library that has touched to the heart depths all classes and conditions of people who have looked upon it. Called the "Dogma of Redemption," it is a picture of Christ upon the Cross. Bound up with him by a common girdle, on the one side is Adam, the father of all humanity; on the other is Eve, the mother of all the race. Each holds out the loving cup to catch the drops of blood from the pierced hands of the Saviour. That cleansing blood of the Cross is the hope of the world. It is the crucified Christ alone who is the power of God and the wisdom of God unto salvation, both for earth and for heaven. God is in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the ministry of reconciliation. Never was there a time when the work of reconciliation was so full of hope. Faithful to our ministry then may we be in every hour, true always in preaching, in teaching, and in work to the words of our living Lord, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."





